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the shadow of England. Every great act passed by Henry VIII and his immediate successors relating to religion, was extended to the sister isle. First, the Royal Supremacy was asserted, and in its train followed a swarm of ancillary statutes intended to enforce it. The monasteries were attacked in Erin, as they had been dissolved in Britain. The liturgy was standardized according to the English models; the articles of faith were revised by Anglican canons.

Why then did not the people embrace Protestantism? Mr. Holloway's answer is that the government was insincere in its profession of zeal and awkward in the application of means to the avowed end. For example, when Latin was abandoned in the churches, not Erse but English, then understood by only a small minority of the people, was substituted for it. "Such enactments witness that the Government considered it more important to anglicize than to provide for the progress of religion, and the pastors of souls were to be the agents in this policy." The means taken to forward the cause of the gospel were the best way of killing it. The reaction against the superimposed policy was opposite to that desired by the king, and was very great. From this time forth Irishmen clung to Catholicism as one more relic of nationalism, and resented intrusions of English religion as part and parcel of a policy of hateful conquest. Finally, one aspect of the subject suggested by this thorough little book is that of the relation of the government to the changes in English religion. It is sometimes said that the British changed their faith at the beck and call of their rulers. But had it not been for a deep popular undercurrent, would not the efforts of the Tudors have been as futile in London as they were in Dublin?

PRESERVED SMITH.

CAMBRIDGE.

PROPHECY AND AUTHORITY: A STUDY IN THE HISTORY OF THE DOCTRINE AND INTERPRETATION OF SCRIPTURE. KEMPER FULLERTON. The Macmillan Co. 1919. Pp. xxii, 214. \$1.50.

Professor Fullerton's book may be most warmly commended to all readers, whether lay or clerical, of this Review. It will not be of equal value to all. Scholars, and readers who have accepted without independent investigation modern theories concerning the Bible, may feel that its thesis requires no proof; but the historical course of events is so clearly and pointedly presented that all will find the book interesting and instructive. The early Christian Church accepted the authority of the Old Testament as an inheritance from

Judaism, and also because it was required by the argument from prophecy, which played an important rôle in its apologetic, and with it accepted also contemporary methods of interpretation. But by the same methods, particularly the allegorical, heretics also defended their opinions; hence, with the growing organization of the Church, there developed reliance upon baptismal confessions, councils, apostolic succession, until the full-blown theory of Church authority appeared, which thrust the Scriptures into the background. With the Reformation, however, the Bible again came to the front, and the influence of Humanism favored the rise of a genuinely historical method of exegesis. This was aided also by the necessity of finding clear and explicit Biblical authority for definite doctrine, as against the subjectivism of allegory; but, unhappily, the same reason led to a demand for intellectual consistency in Scriptural teaching, which was fatal to historical interpretation.

The interesting story is traced by means of the clue afforded by the interpretation of prophecy, and the author, bringing his account up to the present time, shows how the premillennial excitement, of which Bishop McConnell wrote in a recent number of this Review, is due to the erroneous conception of prophecy as prediction. Two quotations will indicate the character and conclusions of the book:

"The new view of prophecy does not concentrate its attention upon a series of unconnected predictions whose truth depends upon their minute literal fulfilment, but it looks upon prophecy as a great organic movement in the history of Israel, extending through the centuries, and in its moral power and grandeur presenting a phenomenon absolutely unique in the ancient world, and most easily explicable upon the assumption of a supernatural guidance" (p. 199).

"Just as Jesus fulfilled the Law, not by emphasizing the letter of its observance but by pointing out its wider reach and deeper import, so he fulfilled prophecy, not because he is the fulfiller of prophetic predictions, but because he is the fulfiller of prophetic ideals" (p. 197).

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